

empty ritualistic shows. The acts of the Vatican Council, as far as they go, are irrevocable.

The attendance was larger than that of any of its eighteen predecessors, and presented an imposing array of hierarchical dignity and power such as the world never saw before, and as the Eternal City itself is not likely ever to see again. What a contrast this to the first Council of the apostles, elders, and brethren in an upper chamber in Jerusalem! The whole number of prelates of the Roman Catholic Church, who are entitled to a seat in an œcumenical Council, is one thousand and thirty-seven. Of these there were present at the opening of the Council 719, viz: 49 Cardinals, 9 Patriarchs, 4 Primates, 121 Archbishops, 479 Bishops, 67 Abbots and Generals of monastic orders. This number afterwards increased to 764, viz: 49 Cardinals, 10 Patriarchs, 4 Primates, 105 diocesan Archbishops, 22 Archbishops in partibus infidelium, 424 diocesan Bishops, 98 Bishops in partibus, and 52 Abbots and Generals of Monastic orders. Distributed according to continents, 541 of these belonged to Europe, 88 to Asia, 14 to Africa, 118 to America, 13 to Oceania. At the proclamation of the decree of Papal Infallibility, July 18, 1870, the number was reduced to 585, and afterwards it dwindled down to 200 or 180.

Among the many nations represented, the Italians had a vast majority of 276, of whom 148 belonged to the former Papal States alone. France, with a much larger Catholic population, had only 84, Austria and Hungary 48, Spain 41, Great Britain 35, Germany 19, the United States 48, Mexico 10, Switzerland 8, Belgium 6, Holland 4, Portugal 2, Russia 1. The disproportion between the representatives of the different nations and the number of their constituents was overwhelmingly in favour of Papal influence. More than one half of the Fathers were entertained during the Council at the expense of the Pope.

The Romans themselves were remarkably indifferent to the Council, though keenly alive to the financial gain which the dogma of the Infallibility of their sovereign would bring to the Eternal City and the impoverished Papal treasury. It is well known how soon after the Council they voted almost in a body against the temporal power of the Pope, and for their new master.

The strictest secrecy was enjoined upon the members of the Council. The stenographic reports of the proceedings were locked up in the archives. The world was only to know the final results as proclaimed in the public sessions, until it should please the Roman court to issue an official history. But the freedom of the press in the nineteenth century, the elements of discord in the Council itself, the enterprise or indiscretion of members and friends of both parties, frustrated the precautions. The principal facts, documents, speeches, plans, and intrigues leaked out in the official *schemata*, the controversial pamphlets of Prelates, and the private reports and letters of outside observers who were in intimate and constant intercourse with their friends in the Council.

The subject-matter for deliberation was divided into four parts: on Faith, Discipline, Religious Orders, and on Rites, including Missions. Each part was assigned to a special Commission (*Congregatio* or *Deputatio*), consisting of 24 Prelates elected by ballot for the whole period of the Council, with a presiding Cardinal appointed by the Pope. These Commissions prepared the decrees on the basis of *schemata* previously drawn up by learned divines and canonists, and confidentially submitted to the Bishops in print. The decrees were then discussed, revised, and adopted in secret sessions by the General Congregation (*Congregationes generales*), including all the Fathers, with five presiding Cardinals appointed by the Pope. The General Congregation held eighty-nine sessions in all. Finally, the decrees thus matured